

FRUITS of a Father's LOVE:

BEING THE ^{10Vf}

ADVICE

OF

William Penn ^K

TO

His Children,

Relating To Their

Civil and Religious Conduct:

*Written Occasionally many Years ago, and now made
Publick for a General Good*

By A Lover of His MEMORY.

— He being Dead, yet Speaketh.

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TO THE
READER.

THIS *small Treatise,*
that is here presented
to thy View, fell providenti-
ally into my Hands above
Twenty Years ago; and be-
ing informed, that there is not
another Copy to be found, I
thought my self under an Ob-
ligation to commit it to the
Press, as an Act of Justice
I owe to the Memory of the
Worthy Author, as well as
Kindness and Good Will to
A 2 the

To the Reader.

the World in general, and to my Friends in particular; hoping it may be Serviceable to all, who, without Prejudice, will peruse it.

The impartial Reader will soon find, that Piety and Virtue are very warmly and affectionately recommended by this Good Man, to the Choice and Practice of His Children, for whom thou wilt see it was primarily & chiefly design'd; and also that the Glorious Principle of the Light and Spirit of Christ, our Grand Characteristick, is very amply and familiarly illustrated and explained, which is indeed the Great Fundamental of the
Pure

To the Reader.

Pure and Undeiled Religion, that is acceptable to God: *Since it is the Root from whence all Christian and Moral Virtues grow, and no Man can be truly Religious, without the Influences of it. For the Eminent Apostle hath assured us long ago, That if any Man hath not the Spirit of Christ, he is none of his; neither can any Man call Jesus Lord truly, without the Holy Ghost, and that so many as are led and guided by the Spirit of God, they are the Sons of God, This was what made True Christians in the Primitive Times, and*

To the Reader.

is what alone can make True Christians now. And because all have need of it, all are priviledge with a Measure of it : For the same Apostle positively affirms, That a Manifestation of the Spirit is given to every Man to profit withal ; as also that the Grace of God that brings Salvation, hath appeared to all Men, and teacheth to deny Ungodlineſs and Worldly Luſts, and to live Soberly, Righteouſly and Godly in this preſent World. And the Evangelical Prophet Iſaiah, emphatically proclaims in the Name of the Lord, that his
Elect

To the Reader.

Elect should be given for a Light to lighten the Gentiles, and for Salvation to the Ends of the Earth, *which is confirmed in the Gospel-Day by the concurrent Testimony of the beloved Disciple, who testifies that Christ was the true Light, which lighteth every Man that cometh into the World. The Prophet Joel also foretold, that the Almighty would pour out of his Spirit upon all Flesh, and that Sons and Daughters should prophesie, and that also upon Servants and Hand - Maids, He would pour out of his Spirit in these latter Days ; Which*

To the Reader.

a despised Remnant have in Measure witnessed the fulfilling of, by the powerful breaking forth of the same Light, and pouring out of the same Spirit, into the Hearts of many who sat in Darkness, and under the Region and Shadow of Death, which hath conducted them into the straight and narrow Way that leads to Life Eternal; and made them willing to despise the Honour and Glory of this Transitory and Fading World, and to chuse rather to suffer Affliction with the People of God, than to enjoy the Pleasures of Sin for a Season; esteeming Reproach
for

To the Reader.

for Christ, greater Riches,
than all Sublunary Treasures.

*This was the Case of this Excellent Man, my Honour-
ed Friend, whose Birth and Education, gave Him Pre-
tence enough to expect a large Share of the World's Great-
ness ; for his Father, Sir William Penn, was a Fa-
mous Commander at Sea, and much in the Esteem of
the Late Duke of York, who, being then Lord High
Admiral of the English Fleet, was pleased for his ex-
traordinary Military Achiev-
ments, to constitute him One
of his Admirals, which was*

To the Reader.

a Place of very great Honour and Profit, so that he had Encouragement sufficient to hope, to see his Son advanced into an high Station of Life; He being also qualified for it, by very bright and excellent Parts, and those cultivated and improved, by the Advantages of a Liberal Education, and also polished by Travelling abroad, and Conversation with some of the Greatest Men the Age produc'd, which, though it might be an Hinderance, to his embracing the Truth so readily, in its low Appearance, would in all Likelihood, have gained him Acceptance with the Leading

To the Reader.

ding Men, who then sat at the Helm of the Government ; and this his Father was very sensible of, which gave him so Shocking a Concern when his Son espoused the Principles of the despised Quakers, and joyned himself in Strict Communion with them, that it threw him into such violent Agonies, as I have heard his Son say, that he was in Bitterness for him, as a Man is in Bitterness for his First-Born, lamenting the great Disappointment he met with in him, insomuch as being overset with Grief and animated with Resentment, he broke the Just Bounds

To the Reader.

Bounds of Paternal Authority, and exercised unjustifiable Severities, upon his Beloved Son, tho' perfectly reconciled to him, before his Death. And when he found, that unnatural and unchristian Method proved ineffectual to accomplish his Design, he then exceeded in his Promises of extraordinary Favours and Kindnesses, in Case he would renounce his Principles, and conform to the Fashionable Religion of the Times : But his Eye being fixt upon an Eternal-Inheritance, neither Frowns nor Favours could shake his Constancy, but like a Christian

To the Reader.

Christian Hero, *he persevered
Triumphantly over all Diffi-
culty and Opposition, and
approved himself a Valiant
Soldier in the Lamb's War,
and fought courageously under
his Banner, against the World,
the Flesh and the Devil ; and
by his Noble and Heroick
Acts, hath obtained so Illu-
strious a Character, that his
Name will be Famous in the
Records of Time; for many
Generations of the Righte-
ous, being, he counted nothing
of too great Value, to sacri-
fice upon the Altar of Self-
Denial, that he might win
the Prize of an Heavenly
Mansion, when Time in this
World shall be no more.*

To the Reader.

Much I could say in Honour to the Memory of this Great and Good Man ; but he hath said so much for himself and for the Truth he professed, in the many Excellent Books he writ in Defence of it, and for the Promotion of Primitive Piety, as well as for the asserting the Right of Liberty and Property, that it is needless for me to say any more, or to celebrate his Praises with high Encomiums, being also unable to perform that Task as his Just Character deserves.

I hope the Ingenious Reader will easily believe, that this Posthumous Tract which
was

To the Reader.

was delivered to me, by the Author's own Hand, is a genuine Piece of this Valuable Man, for I think no Person that hath been conversant with his Writings, can possibly suspect that it is not Authentick, since almost every Page is beautified with that Native Elegance of Stile, which was his Peculiar Talent.

I have done with my Preface, when I have requested thee Reader, that if thou art not One of our Society, to peruse this Short Discourse, with Seriousness and Impartiality, and then, I doubt not, thou wilt think thy Time well bestowed, since I cannot but
hope

To the Reader.

hope thou wilt reap Advantage by it, in the Best of Things; and that thou wilt also acquit me of Presumption, in being instrumental in the Publication of it.

J. R.

FRUITS

FRUITS

OF A

Father's LOVE, &c.

CHAP. I.

My Dear Children,

§. I. **N**OT knowing how long it may please God to continue me amongst you, I am willing to Embrace this Opportunity of leaving you my *Advice* and *Counsel*, with Respect to your Christian and Civil Capacity and Duty in this World:
B And

2 **F R U I T S of a**

And I both beseech and charge you, by the Relation you have to me, and the Affection I have always shewn to you, and indeed receiv'd from you, that you lay up the same in your Hearts, as well as your Heads, with a Wise and Religious Care.

§. 2 I will begin with that which is the Beginning of all True Wisdom and Happiness, the Holy Fear of God.

Children, Fear God; That is to say, have an Holy Awe upon your Minds to avoid that which is Evil, and a strict Care to embrace and do

Father's LOVE, &c. 3.

do that which is G O O D.
The Measure and Standard
of which Knowledge and
Duty, is the Light of Christ
in your Consciences ; by
which, as in *John* 3. 20, 21.
you may clearly see, if your
Deeds, ay, and your Words and
Thoughts too, are wrought
in God or not : (For they are
the Deeds of the Mind, and
for which you must be judg-
ed) I say, with this Divine
Light of Christ in your Con-
sciences, you may bring
your Thoughts, Words and
Works to Judgment in your
selves, and have a right, true,
sound, and unerring Sense of
your Duty toward God and
Man. And as you come to
obey this blessed Light in its

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holy Convictions, it will
lead you out of the World's
dark and degenerate Ways
and Works, and bring you
unto Christ's Way and Life,
and to be of the Number of
his True Self-denying Fol-
lowers, to take up your
Cross for his Sake, that bore
his for yours ; and to become
the Children of the Light,
putting it on, as your Holy
Armour ; by which you may
see, and resist the fiery Darts
of Satan's Temptations, and
overcome Him in all His
Assaults.

§. 3. I would a little ex-
plain this Principle to you.
It is called Light, *John* 1. 9.
c. 13. 19, 20, 21, and c. 8. 12.
Eph.

Father's LOVE; &c. 5

Eph. 5. 8. 13, 14. *1 Thes.* 5. 5. *1 Ep. of John* 1, 5, 6, 7. *Rev.* 21. 23. Because it gives a Man a Sight of his Sin, 'tis also called the quickening Spirit; for so he is called; and the Lord from Heaven, as *1 Cor.* 15. 45, 47. Who is call'd, and calls himself the Light of the World, *John* 8. 12. And why is he called the Spirit? Because he gives Man Spiritual Life. And *John* 16. 8. Christ promised to send his Spirit to convince the World of their Sins; Wherefore that which convinces you and all People of their Sins, is the Spirit of Christ: This is highly prized. *Rom.* 8. as you may read in that great and sweet Chapter, for the
B 3 Children

Children of God are led by it. This reveals the Things of God, that appertain to Man's Salvation and Happiness, as 1 Cor. 2. 10, 11, 12. It is the great End and Benefit and Blessing of the Coming of Christ, *Viz.* The shining forth of this Light and pouring forth of this Spirit : Yea, Christ is not Received by them, that resist his Light and Spirit in their Hearts ; nor can they have the Benefit of his Birth, Life, Death, Resurrection, Intercession, &c. who Rebel against the Light. God sent his Son to bless us, in turning of us from the Evil of our Ways : Therefore have a Care of Evil, for that turns
you

Father's LOVE, &c. 7

you away from God; and wherein you have done Evil, do so no more: But be ye turned, my Dear Children, from that Evil, in Thought as well as in Word or Deed, or that will turn you from God, your Creator, and Christ whom he has given you for your Redeemer; who redeems and saves his People from their Sins. *Tit. 2. 14.* Not in their Sins, read *Acts 2.* and *Heb. 8.* And the Christian Dispensation will appear to be that of the Spirit, which Sin quencheth, hardens the Heart against, and bolts the Door upon. This Holy, Divine Principle, is called *Grace* too, *1 Tim. 2. 11, 12.* There you will see

the Nature and Office of it, and its blessed Effects upon those that were taught of it in the Primmitive Days. And why Grace? Because it is God's Love, and not our Desert; His Good-Will, his Kindness. *He so loved the World that he gave his only begotten Son into the World, that who-soever believeth in Him should not perish, but have Everlasting Life, John 3. 16.* And it is this Holy Son, that in *John 3. 14, 16.* is declared to be full of Grace and Truth, and that of his Grace we *Receive Grace for Grace*, that is, we receive of him, the Fulness, what Measure of Grace we need. And the Lord told *Paul* in his great Trials,

FATHER'S LOVE, &c. 9

Trials, when ready to stagger about the Sufficiency of the Grace he had receiv'd, to deliver him, *my Grace is sufficient for thee*, 2 Cor. 12. 9.

O Children, love the Grace, hearken to this Grace, it will teach you, it will sanctifie you, it will lead you to the Rest and Kingdom of God; as it taught the Saints of old, first, what to deny, viz. *To deny Ungodliness and Worldly Lusts*; and then what to do, viz. *to live Soberly, Righteously and Godly in this present World*, Tit. 2. 11. 12. And he that is full of Grace, is full of Light, and he that is full of Light, is the quickning Spirit, that gives a Manifestation of his Spirit

B 5 to

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to every one to profit with,
 1 Cor. 12. 7. And he that
 is the quickning Spirit, is
 the Truth. I am the Way,
 the Truth and the Life, said
 he, to his poor Followers,
 John 14. 6. And if the Truth
 make you free; said he,
 to the Jews, then are you
 free indeed, John 8. 32. 36.
 And this Truth sheds abroad
 it self in Man, and begets
 Truth in the inward Parts,
 and makes false, rebellious,
 hypocritical Man, a true Man
 to God again. Truth in the
 inward Parts is of great
 Price with the Lord. And
 why called T R U T H? Be-
 cause it tells Man the Truth
 of his Spiritual State; it
 shews him his State, deals
 plainly

Father's LOVE, &c. II

plainly with him, and sets his Sins in Order before him. So that, my dear Children, the *Light, Spirit, Grace* and *Truth*, are not divers Principles, but divers Words, or Denominations given to One Eternal Power and Heavenly Principle in you, tho' not of you, but of God, according to the Manifestation, or Operation thereof in the Servants of God of old Time: *Light*, to discover and give discerning: *Spirit* to quicken and enliven: *Grace*, to wit, the Love of God: *Truth*, because it tells Man the Truth of his Condition, and redeems him from the Errors of his Ways; that as *Darkness, Death, Sin, and Error* are the

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the same, so *Light, Spirit*
Grace and Truth, are the
same,

§. 4. This is that which is
come by Christ, and a Mea-
sure of this *Light, Spirit,*
Grace, and *Truth* is given to
every Man and Woman to
see their Way to go by.
This is that, which distin-
guishes Friends from all o-
ther Societies, as they are
found walking in the same,
which leads out of Vain Ho-
nours, Complements, Lusts,
and Pleasures of the World.

O my dear Children, this
is the Pearl of Price, part
with all for it, but never
part with it for all the World.
This

Father's LOVE, &c. 13

This is the Gospel Leaven,
to leaven you, that is, sancti-
fice and season you in Body,
Soul, and Spirit, to God, your
Heavenly Father's Use and
Service, and your own lasting
Comfort. Yea, this is the
Divine and Incorruptible Seed
of the Kingdom ; of which
all truly regenerated Men and
Women, Christians of Christ's
making, are born. Receive
it into your Hearts, give it
Room there, let it take deep
Root in you, and you will
be fruitful unto God in every
Good *Word* and *Work*. As
you take Heed to it and the
Holy Enlightenings and Mo-
tions of it, you will have a
perfect Discerning of the Spi-
rit

rit of this World in all its Appearances in your selves and others; the Motions, Temptations, and Workings of it, as to Pride, Vanity, Covetousness, Revenge, Uncleaness, Hypocrisy and every Evil Way; you will see the World in all its Shapes and Features, and you will be able to Judge the *World* by it, and the Spirit of the *World* in all its Appearances: You will see, as I have done, that there is much to deny, much to suffer, and much to do: And you will see that there is no Power or Virtue, but in the Light, Spirit, Grace and Truth of Christ, to carry you thro' the World to God's Glory, and your Everlasting

Father's LOVE, &c. 15

lasting Peace. Yea, you will see what Religion is from Above, and what is from Below; what is of God's working, and of Man's making and forcing; also what Ministry is of his Spirit and giving, and what of Man's Studying, Framing and Imposing. You will, I say, discern the Rise, Nature, Tokens and Fruits of the True, from the False Ministry, and what Worship is spiritual, and what carnal; and what Honour is of God, and what that Honour is, which is from Below, of Men, yea, fallen Men, that the *Jews* and the *World* so generally love, and which, is spoken against in *John* 5. 44.
you

you will see the Vain and Evil Communication, that corrupts good Manners, the Snares of much Company and Business, and especially the Danger of the Friendship of this present evil World. And you will also see, that the Testimony, the Eternal God hath brought our poor Friends unto, as to *Religion, Worship, Truth-speaking, Ministry, Plainness, Simplicity and Moderation in Apparel, Furniture, Food, Salutation*, as you may read in their Writings from the very Beginning, is a True and Heavenly Testimony of his Mind, Will, Work and Dispensation in this last Age of the World to Mankind, being the

Father's L.O V E, &c. 17

the Revival of True Primitive Christianity : Where your most tender Father prays that you may be kept, and charges you to watch that you may be preserved in the Faith and Practice of that Blessed Testimony ; and count it no small Mercy from God, nor Honour to you, that you came of Parents that counted nothing too dear or near to part with, nor too great to do or suffer, that they might approve themselves to God, and testify their Love to his most precious *Truth* in the inward Parts, in their Generation. And I do also charge you my dear Children, to retain in your Remembrance
those

those worthy Ancients in the *Work* of Christ, which remained alive till your Day and Memory, and yet remain to your Knowledge; more especially that Man of God, and Prince in *Israel*, the first born and begotten of our Day and Age of Truth, and the first and the great Early Instrument of God amongst us, George Fox. And what you have heard, seen and observed of those Heavenly Worthies, their Holy Wisdom, Zeal, Love, Labours, and Sufferings, and particular Tenderneſs to you, Treasure up for your Children after you, and tell them what you have heard, seen, and known, of the Servants and Work of God, and Progreſs

Father's Love, &c. 19

gress thereof, as an Holy, Exemplary, and Edifying Tradition unto them. And be sure, that you forsake not the assembling your selves with God's People, as the Manner of some was, *Heb.* 10. 25. and is at this Day, especially among young People, the Children of some Friends, whom the Love of this present evil *World* hath hurt, and cooled in their Love to God, and his Truth: But do you keep close to Meetings, both of *Worship*, and *Business* of the Church, when of an Age and Capacity proper for it; and that not out of Novelty, Formality, or to be seen of Men, but in pure Fear, Love and Conscience
to

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to God your Creator; as the Publick, Just and avowed Testimony of your Duty and Homage to Him. In which be Exemplary, both by timely Coming, and a reverent and serious Deportment during the Assembly; in which be not weary, or think the Time long till it be over, as some did of the *Sabbaths* of old Time; but let your Eye be to Him you come to wait upon and serve, and do what you do as to him, and he will be your Refreshment and Reward, for you shall return with the *Seals* and *Pledges* of his Love, Mercy and Blessings.

Father's LOVE, &c. 21

§. 5. Above all Things,
my dear Children, as to your
Communion and Fellowship
with Friends, be careful to
keep the Unity of the Faith
in the Bond of Peace. Have
a Care of Reflectors, Detrac-
tors, Backbiters, that under-
value and undermine Bre-
thren behind their Backs, or
slight the good and whole-
some Order of Truth, for the
preserving Things quiet,
sweet and honourable in the
Church. Have a Care of
Novelties, and airy change-
able People, the Conceited,
Censorious and Pufft up; who
at last have always shewn
themselves to be the Clouds
without Rain, and Wells
without Water, that will
rather

rather disturb and break the Peace and Fellowship of the Church, where they dwell, than not have their Wills and ways take Place. I charge you, in the Fear of the Living God, that you carefully beware of all such: Mark them as the Apostle says, *Rom. 16. 17.* And have no Fellowship with them; but to advise, exhort, entreat, and finally to reprove them, *Eph. 5. 11.* For God is, and will be with his People in this Holy Dispensation we are now under, and which is now amongst us, unto the End of Days: It shall grow and increase in Gifts, Graces, Power and Lustre, for it is the last and Unchangeable One:
And

Father's LOVE, &c. 23

And blessed are your Eyes,
if they see it, and your Ears
if they hear it, and your
Hearts if they understand it;
which I pray that you may
to God's Glory and your E-
ternal Comfort.

§. 6. Having thus expref-
fed my self to you, my dear
Children, as to the Things of
God, his Truth and King-
dom, I refer you to his Light,
Grace, Spirit, and Truth
within you, and the Holy
Scriptures of Truth without
you, which from my Youth I
loved to read, and were ever
blessed to me; and which I
charge you to read Daily;
the *Old Testament* for History
chiefly; the *Psalms* for Medi-
tation

tation and Devotion; the *Prophets* for Comfort and Hope; but especially the *New-Testament* for Doctrine, Faith and Worship: For they were given forth by Holy Men of God in divers Ages, as they were moved of the Holy Spirit; and are the declared and revealed Mind and Will of the Holy God to Mankind under divers Dispensations, and they are certainly able to make the Man of God perfect, through Faith unto Salvation; being such a true and clear Testimony to the Salvation that is of God, through Christ the second *Adam*, the Light of the World, the quickning Spirit, who is full of Grace and Truth,

Father's Love, &c. 25.

Truth, whose *Light, Grace, Spirit* and *Truth* bear witness to them, in every sensible Soul, as they frequently, plainly and solemnly bear Testimony to the *Light, Spirit, Grace* and *Truth*, both in himself, and to his People, to their Sanctification, Justification, Redemption and Consolation; and in all Men to their Visitation, Reproof and Conviction in their evil Ways. I say having thus expressed my self in general, I refer you, my dear Children, to the *Light* and *Spirit* of Jesus, that is within you, and to the Scriptures of *Truth* without you, and such other Testimonies to the one same Eternal Truth, as have
C been

been born in our Day; and shall now descend to Particulars, that you may more directly apply what I have said in General, both as to your Religious and Civil Direction, in your Pilgrimage upon Earth.

CH A P. II.

§. 1. **I** will begin here also, with the Beginning of Time, the Morning, so soon as you wake, retire your Mind into a pure Silence, from all Thoughts and Ideas of Worldly Things, and in that Frame, wait upon God, to feel his *Good Presence*, to lift up your
Hearts

Father's LOVE, &c. 27

Hearts to Him, and commit your whole self, into his Blessed Care and Protection. Then rise, if well, immediately; being drest, read a Chapter or more in the Scriptures, and afterwards dispose your selves for the Business of the Day; Ever remembring that God is present, the Overseer of all your Thoughts, Words and Actions; and demean your selves, my Dear Children, accordingly; and do not you dare to do that in his Holy All-seeing Presence, which you would be ashamed, a Man, yea a Child, should see you do. And as you have Intervals, from your Lawful Occasions, delight to step Home,

C 2 within

within your selves, I mean, and commune with your own Hearts, and be still ; and (as *Nebuchadnezzar* said on another Occasion) *One like the Son of God, you shall find and enjoy with you and in you ; a Treasure the World knows not of, but is the Aim, End and Diadem of the Children of God.* This will bear you up against all Temptations, and carry you sweetly and evenly through your Day's Business ; supporting you under Disappointments, and moderating your Satisfaction in Success and Prosperity. The Evening come, read again the Holy Scripture, and have your Times of Retirement, before you close your Eyes,
as

Father's L O V E, &c. 29

as in the Morning; that so the Lord may be the *Alpha* and *Omega* of every Day of your Lives. And if God bless you with Families, remember good *Joshuah's* Resolution, *Josh. 24. 15.* But as for me and my House, we will serve the Lord.

§. 2. Fear God, shew it in Desire, Refraining and Doing: Keep the inward Watch, keep a clear Soul and a light Heart. Mind an inward Sense, upon doing any Thing; when you read the Scripture, remark the notablest Places, as your Spirits are most toucht and affected, in a common-Place Book, with that Sense or

C 3 Opening

Opening which you receive; for they come not by Study, or in the *Will* of Man, no more than the Scripture did; and they may be lost by Carelessness, and over-growing Thoughts and Business of this Life; so in perusing any other good or profitable Book; yet rather meditate, than read much. For the Spirit of a Man, knows the Things of a Man, and with that Spirit, by Observation of the Tempers and Actions of Men, you see in the *World*, and looking into your own Spirit, and meditating thereupon, you will have a deep and strong Judgment of Men and Things. For from what may be, what should be, and what is most probable

probable or likely to be, you can hardly miss in your Judgment of humane Affairs; and you have a better Spirit than your own, in Reserve for a Time of Need, to pass the final Judgment in important Matters.

§. 3. In Conversation, mark well what others say, or do, and hide your own Mind, at least till last; and then open it as sparingly as the Matter will let you. A just Observation and Reflection upon Men and Things, give *Wisdom*, those are the great Books of Learning, seldom read. The laborious Bee, draws Honey from every Flower. Be always on your *Watch*,
C 4 but

but chiefly in Company, then-
 before to have your Wits
 about you, and your Armour
 on; speak last and little, but
 to the Point. Interrupt none,
 anticipate none, read *Prov.*
10. 8. 13. Be quick to hear,
slow to speak. Prov. 17. 27. It
gives Time to understand, and
ripens an Answer. Affect not
 Words, but Matter; and chiefly
 to be pertinent and plain:
 Truest Eloquence is plainest,
 and brief Speaking, I mean,
 Brevity and Clearness, to
 make your selves easily un-
 derstood by every Body, and
 in as few Words as the Mat-
 ter will admit of, is the best.

§. 4. Prefer the Aged, the
 Virtuous and the Knowing;
 and

Father's LOVE, &c. 33

and chuse those that excel,
for your Company and Friend-
ship, but despise not others.

§. 5. Return no Answer to
Anger, unless with much
Meekness, which often turns
it away: But rarely make
Replies, less Rejoinders; for
that adds Fuel to the Fire.
It is a wrong Time to vindicate
your selves, the true Ear
being then never open to
hear it. Men are not them-
selves, and know not well
what Spirits they are of:
Silence to Passion, Prejudice
and Mockery, is the best An-
swer, and often conquers
what Resistance inflames.

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§. 6. Learn and teach your Children fair *Writing*, and the most useful Parts of the *Mathematicks*, and some Business when Young, whatever else they are taught.

§. 7. Cast up your Income, and live on Half, if you can one Third, reserving the rest for Casualties, Charities, Portions,

§. 8. Be plain in Clothes, Furniture and Food, but clean, and then the Courser the better, the rest is Folly and a Snare. Therefore next to Sin, avoid Daintiness and Choiciness about your Person and Houses. For if it be not Evil in it self, it is a Temptation

tation to it: And may be accounted a Nest for Sin to brood in.

§. 9. Avoid Differences; what are not avoidable, refer, and keep awards strictly, and without Grudgings, read *Prov.* 18. 17, 18. *C.* 25. 8. *Mat.* 5. 38, to 41. *1 Cor.* 1. 10, to 13. It is Good Counsel.

§. 10. Befure draw your Affairs into as narrow a Compass as you can, and in Method and Proportion, Time and other Requisites proper for them.

§. 11. Have very few Acquaintance, and fewer Intimates, but of the best in their Kind.

§. 12.

§. 12. Keep your own Secrets, and do not covet others, but if trusted, never reveal them, unless mischievous to some Body; nor then, before *Warning* to the Party, to desist and repent, *Prov.* 11. 13. C. 2. 23. C. 25. 9. 10.

§. 13. Trust no Man with the main Chance, and avoid to be trusted.

§. 14. Make few Resolutions, but keep them strictly.

§. 15. Prefer Elders and Strangers on all Occasions, be rather last than first, in Con-
veniency and Respect; but First in all Virtues.

§. 16.

§. 16. Have a Care of trusting to after Games, for then there is but one Throw for all ; and Precipices are ill Places to build upon. *Wisdom* gains Time, is before Hand, and teaches to chuse seasonably and pertinently ; therefore ever strike while the Iron is hot. But if you lose an Opportunity, it differs, in this, from a Relapse ; less Caution and more Resolution and Industry must recover it.

§. 17. Above all, remember your Creator : Remember your selves and your Families, when you have them, in the Youthful Time, and Fore-Part of your Life ; for good Methods and Habits obtain'd

obtain'd then, will make you easie and happy the rest of your Days. Every Estate has it's Snare: Youth and Middle Age, Pleasure and Ambition; Old Age, Avarice; Remember, I tell you, that Man is a Slave where either prevails. Beware of the Pernicious Lusts of the Eye, and the Flesh, and the Pride of Life, 1 *John* 2. 15, 16, 17. which are not of the Father, but of the World. Get higher and nobler Objects, for your immortal Part, O my Dear Children, and be not tyed to Things without you; for then you can never have the true and free Enjoyment of yourselves, to better Things; no more than a Slave in *Algiers*,
has

has of his House or Family in *London*. Be free, live at Home, in your selves I mean, where lye greater Treasures hid, than in the *Indies*. The Pomp, Honour, and Luxury of the World, are Cheats, and the unthinking and inconsiderate are taken by them. But the retired Man, is upon higher Ground, he sees and is aware of the Trick, contemns the Folly, and bemoans the Deluded. This very Consideration, doubtless, produc'd those two Passions, in the two greatest *Gentiles* of their Time, *Democrites* and *Heraclitus*, the one laughing, the other weeping, for the Madness of the World, to see so excellent and reasonable a Creature,

ture, as Man, so meanly trifling and slavishly employed.

§. 18. Chuse God's Trades before Men's : *Adam* was a *Gardiner*, *Cain* a *Plowman*, and *Abel* a *Grasier* or *Shepherd* : These began with the World, and have least of Snare, and most of Use. When *Cain* became *Murderer*, as a witty Man said, he turned a Builder of *Cities*, and quitted his *Husbandry* : *Mechanicks*, as *Handicrafts*, are also commendable, but they are but a second Brood, and younger Brothers. If *Grace* employ you not, let *Nature* and *useful Arts*, but avoid *Curiosity* here also, for it devours much Time to no Profit. I have seen a *Cieling*
of

Father's LOVE, &c. 41

of a Room, that cost half as much as the House; a Folly and Sin too.

§. 19. Have but few Books, but let them be well chosen and well read, whether of Religious or Civil Subjects. Shun Fantastick Opinions; Measure both Religion and Learning by Practice; reduce all to that, for that brings a real Benefit to you, the rest is a Thief and a Snare. And indeed reading many Books is but a taking off the Mind too much from Meditation. Reading your selves and Nature, in the Dealings and Conduct of Men, is the truest humane Wisdom. The Spirit of a Man knows the Things
of

of Man, and more true Knowledge comes by Meditation, and just Reflection, than by Reading; for much Reading is an Oppression of the Mind, and extinguishes the natural Candle; which is the Reason of so many senseless Scholars in the World.

§. 20. Do not that which you blame in another. Do not that to another, which you would not another should do to you. But above all, Do not that in God's Sight, you would not Man should see you do.

§. 21. And that you may order all Things profitably, divide your Day, such a Share
of

Father's L O V E, &c. 43

of Time for your Retirement, and Worship of God : Such a Proportion for your Business, in which remember to ply that first, which is first to be done; so much Time for your selves, be it for Study, Walking, Visit, &c. In this be first, and let your Friends know it, and you will cut off many Impertinences and Interruptions, and save a Treasure of Time to your selves, which People most unaccountably lavish away. And to be more exact, (for much lies in this) keep a short Journal of your Time, tho' a Day require but a Line ; many Advantages flow from it.

§. 22. Keep close to the Meetings of God's People, wait diligently at them, to feel the Heavenly Life in your Hearts. Look for that more than Words in Ministry, and you will profit most. Above all look to the Lord, but despise not Instruments, Man or Woman, Young or Old, Rich or Poor, Learned or Unlearned.

§. 23. Avoid Discontented Persons, unless to inform or Reprove them.

Abhor Detraction, the Sin of Fallen Angels, and the worst of Fallen Men.

§. 24.

Father's LOVE, &c. 45

§. 24. Excuse Faults in others, own them in your selves, and forgive them against your selves, as you would have your Heavenly Father and Judge, forgive you. Read *Prov.* 17. 9. and *Mat.* 6. 14. 15. Christ returns and dwells upon that Passage of his Prayer, above all the Rest, Forgiveness, the hardest Lesson to Man, that of all other Creatures, most needs it.

§. 25. Be natural; Love one another; and remember, that to be void of natural Affection, is a Mark of Apostacy set by the Apostle, 2 *Tim.* 3. 3. Let not Time, I charge you, wear out Nature; It may

may Kindred according to Custom, but it is an ill one, therefore follow it not. It is a great Fault in Families at this Day : Have a Care of it, and shun that unnatural Carelessness. Live as near as you can, Visit often, correspond oftner, and communicate with kind Hearts to one another, in Proportion to what the Lord gives you; and don't be close, nor hoard up from one another, as if you had no Right or Claim in one another, and did not descend of one most tender Father and Mother.

§. 26. What I write, is to yours, as well as you, if God gives you Children. And in
Case

Case a Prodigal should ever appear among them, make not his Folly an Excuse to be strange or close, and so to expose such an one to more Evil; but shew Bowels, as *John* did to the young Man that fell into ill Company, whom with Love he reclaimed, after his Example, that sends his Sun and Rain upon all.

§. 27. Love Silence, even in the Mind; for Thoughts are to that, as Words to the Body, troublesome; much Speaking, as much Thinking, spends, and in many Thoughts, as well as Words, there is Sin. True Silence is the Rest of the Mind, and is to the Spirit,
what

what Sleep is to the Body,
Nourishment and Refresh-
ment. It is a great Virtue;
it covers Folly, keeps Secrets,
avoids Disputes, and prevents
Sin. See *Job.* 13. 5. *Prov.*
10. 19. c. 12. 13. c. 13. 3.
c. 18. 6, 7. c. 17. 28.

§. 28. The Wisdom of Na-
tions, lies in their Proverbs,
which are Brief and Pithy;
collect and learn them, they
are notable Measures and Di-
rections for humane Life; you
have much in little; they
save Time and Speaking, and
upon Occasion, may be the
fullest and safest Answers.

§. 29. Never meddle with
other Folk's Business, and less
with

Father's L O V E, &c. 49

with the Publick, unless called to the one by the Parties concerned, (in which move Cautiously and Uprightly) and requir'd to the other by the Lord, in a Testimony for his Name and Truth; Remembering that old, but most true and excellent Proverb, *Bene qui latuit, bene vixit*, He lives happily that lives hiddenly or privately, for he lives quietly. It is a Treasure to them that have it: Study it, get, keep it; too many miss it that might have it: The World knows not the Value of it. It doubles Man's Life, by giving him twice the Time to himself, that a large Acquaintance or much Business will allow him.

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§. 34.

§. 30. Have a Care of Resentment or taking Things amiss, a natural, ready and most dangerous Passion; but be apter to remit than resent, it is more Christian and Wise. For as Softness often conquers, where rough Opposition fortifies, so Resentment, seldom knowing any Bounds, makes many Times greater Faults than it finds; for some People have out-resented their Wrong so far, that they made themselves faultier by it; by which they cancel the Debt through a boundless Passion, overthrow their Interest and Advantage, and become Debtor to the Offender.

§. 31.

Father's LOVE, &c. 51

§. 31. Rejoyce not at the Calamity of any, though they be your Enemies, *Prov.* 17. 5. *C.* 24. 17.

§. 32. Evy none; it is God that maketh Rich and Poor, Great and Small, High and Low. *Psal.* 37. 1. *Prov.* 3. 31. *C.* 23. 17. *C.* 24. 1. *I Chron.* 22. 11, 12. *Psal.* 107. 40. 41.

§. 33. Be intreatable. Never revile or give ill Names; it is unmannerly as well as unchristian. Remember *Mat.* 5. 22. Who it was said, He that calls his Brother Fool, is in Danger of Hell Fire.

§. 34. Be not morose or Conceited; One is Rude, the other troublesome and Nauseous.

§. 35. Avoid Questions and Strife; it shews a busy and contentious Disposition.

§. 36. Add no Credit to a Report upon Conjecture, nor Report to the Hurt of any, See *Exod. 23. 1. Psal. 15. 3.*

§. 37. Beware of Jealousy, Except it be Godly, for it devours Love and Friendship; it breaks Fellowship, and destroys the Peace of the Mind. It is a Groundless and Evil Surmise.

§. 38.

Father's L O V E, &c. 53

§. 38. Be not too Credulous: Read Prov. 14. 15. Caution is a *Medium*, I commend it.

§. 39, Speak not of Religion, neither use the Name of God, in a familiar Manner.

§. 40. Meddle not with Government; never speak of it; let others say or do as they please. But read such Books of Law as relate to the Office of a Justice, a Coroner, Sheriff and Constable; also the Doctor and Student; some Book of Clerkship, and a Treatise of Wills, to enable you about your own Private Business only, or a Poor
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Neighbour's. For it is a Charge I leave with you and yours, meddle not with the Publick, neither Business nor Money; but understand how to avoid it, and defend your selves upon Occasion, against it. For much Knowledge brings Sorrow, and much Doings more. Therefore know God, know your selves; Love Home, know your own Business and mind it, and you have more Time and Peace than your Neighbours.

§. 41. If you incline to Marry, than marry your Inclination rather than what is Rich. But Love for Virtue, Temper, Education, and Person, before Wealth or Quality,

ty, and be sure you are be-
lov'd again. In all which be
not hasty, but serious; lay
it before the Lord, proceed
in his Fear, and be you well
advised. And when Married;
according to the Way of
God's People, used amongst
Friends, out of whom only
chuse, strictly keep Cove-
nant; avoid Occasion of Mis-
understanding, allow for
Weaknesses, and Variety of
Constitution and Disposition,
and take Care of shewing
the least Disgust or Mis-un-
derstanding to others, espe-
cially your Children. Ne-
ver lye down with any Dis-
pleasure in your Minds, but
avoid Occasion of Dispute and
Offence; Overlook and cover

Failings. Seek the Lord for one another; wait upon him together, Morning and Evening, in His Holy Fear, which will renew and confirm your Love and Covenant: Give Way to nothing that would in the least violate it: Use all Means of true Endearment, that you may recommend and please one another; remembering your Relation and Union in the Figure of Christ's to his Church; therefore let the Authority of Love only bear Sway your whole Life.

§. 42. If God give you Children, Love them with Wisdom, Correct them with Affection: Never strike in Passion,

Passion, and suit the Correction to their Age as well as Fault. Convince them of their Error before you chastise them. and try them, if they shew Remorse before Severity, never use that but in Case of Obstinacy or Impenitency. Punish them more by their Understandings than the Rod, and shew them the Folly, Shame, and Undutifulness of their Faults, rather with a grieved than an angry Countenance, and you will sooner affect their Natures, and with a nobler Sense, than a servile and rude Chastisement can produce. I know the Methods of some are severe Corrections for Faults and artificial Praises, when

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they do well, and sometimes Rewards: But this Course awakens Passions worse than their Faults; for one begets base Fear, if not Hatred; the other Pride and vain Glory, both which should be avoided in a Religious Education of Youth; for they equally vary from it and deprave Nature. There should be the greatest Care imaginable, what Impressions are given to Children. That Method which earliest awakens their Understandings to Love, Duty, Sobriety, Just and Honourable Things, is to be preferred. Education is the Stamp Parents give their Children; they pass for that they breed them. or less Value perhaps,
all

all their Days; The World is in nothing more wanting and reprobable, both in Precept and Example; they do with their Children as with their Souls, put them out at Livery for so much a Year. They will trust their Estates or Shops with none but themselves, but for their Souls and Posterity, they have less Solitude. But do you breed your Children your selves, I mean as to their Morals, and be their Bishops and Teachers in the Principles of Conversation: As they are instructed so they are likely to be qualified, and your Posterity by their Precepts and Examples which they receive from yours. And were Mankind herein more cautious,

cautious, they would better discharge their Duty to God and Posterity; and their Children would owe them more for their Education than for their Inheritances. Be not unequal in your Love to your Children, at least in the Appearances of it: It is both unjust and indiscreet: It lessens Love to Parents, and provokes Envy amongst Children. Let them wear the same Clothes, eat of the same Dish, have the same Allowance as to Time and Expence. Breed them to some Employment, and give all Equal but the Eldest: And to the Eldest a double Portion is very well. Teach them also Frugality, and they will not want Substance

stance for their Posterity. A little beginning with Industry, and Thrift will make an Estate; but there is great difference between Saving and Sordid. Be not scanty any more than superfluous; but rather make bold with yourselves, than be straight to others; therefore let your Charity temper your Frugality and theirs.

What I have writ to you, I have writ to your Children, and theirs.

§. 43. Servants you will have, but remember the fewer the better, and those rather Aged than Young; you must make them such, or dispose of them often. Change is not good,

good, therefore chuse well, and the rather because of your Children, for Children, thinking they can take more Liberty with Servants than with their Parents, often chuse the Servants Company, and if they are idle, wanton ill Examples, Children are in great Danger of being perverted. Let them therefore be Friends, and such as are well recommended: Let them know their Business as well as their Wages; and as they do the one, pay them honestly the other. Tho' Servants, yet remember they are Brethren in Christ, and that you also are but Stewards and must account to God. *Wherefore* let your Moderation appear unto

unto them, and that will provoke them to Diligence for Love rather than Fear, which is the trueſt and beſt Motive to Service. In ſhort, as you find them, ſo keep, uſe and reward them, or diſmiſs them.

§. 44. Diſtruſt is of the Nature of Jealouſie, and muſt be warily entertain'd upon good Grounds, or it is injurious to others, and inſtead of ſafe, troubleſome to you. If you truſt little, you will have but little Cauſe to diſtruſt. Yet I have often been whiſper'd in my ſelf of Perſons and Things at firſt Sight and Mention, that hardly ever failed to be true, though by neglecting the Senſe, or ſuffering my ſelf,

self to be argued or importuned from it, I have more than once failed of my Expectation. Have therefore a most tender and nice Regard to those first sudden and unpremeditated Sensations.

§. 45. For your Conduct in your Business, and in the whole Course of your Life, tho' what I have said to you, and recommended you to, might be sufficient; yet I will be more particular as to those good and gracious Qualifications, I pray God Almighty to season and accomplish you with, to his Glory and your Temporal and Eternal Felicity.

CHAP. III.

§. I. **B**E humble. It becomes a Creature, a depending and borrowed Being, that lives not of it self, but breaths in another's Air, with another's Breath, and is accountable for every Moment of Time, and can call nothing it's own, but is absolutely a Tenant at Will of the great Lord of Heaven and Earth. And of this excellent Quality you cannot be wanting, if you dwell in the holy Fear of the Omnipresent and All-seeing God; For that will shew you your Vileness and his Excellency, your Meaness and his Majesty, and withal, the Sense of
of

of his Love to such poor Worms, in the Testimonies he gives of his daily Care, Mercy and Goodness; that you cannot but be abased, laid Low and Humble. I say, the Fear and Love of God begets Humility, and Humility fits you for God and Men. You cannot step well a miss if this Virtue dwell but richly in you; for then God will teach you. The Humble he teacheth his Ways, and they are all pleasant and peaceable to his Children: Yea, he *giveth Grace to the Humble, but resisteth the Proud*, Jam. 4. 6. 1 Pet. 5. 5. *He regardeth the Proud afar off*. Psal. 138. 6. They shall not come near him, nor will he near them in the Day of their Distress,

Father's LOVE, &c. 67

Distress, Read *Prov.* 11. 2.
c. 15. 33. c. 16. 18. 19. Humi-
lity seeks not the last Word,
nor first Place, she offends
none, but prefers others,
and thinks lowly of her self;
is not rough or self conceited,
high, loud, or domineering;
Blessed are they that enjoy
Her. Learn of me, said Christ,
for I am meek and lowly in
Heart. He washt his Disci-
ples Feet, *John* 13. Indeed
himself was the greatest Pat-
tern of it. Humility goes be-
fore Honour, *Prov.* 18. 12.
There is nothing shines more
clearly through Christianity,
than Humility; of this the
Holy Author of it is the great-
est Instance. He was hum-
ble in his Incarnation; for he
that

that thought it no Robbery to be equal with God, humbled himself to become a Man; and many Ways made himself of no Reputation. As first in his Birth or Descent it was not of the Princes of Judah but a Virgin, of low Degree, the espoused of a Carpenter; and so she acknowledges in her Heavenly Anthem, or Ejaculation, *Luke 1. 47, 48, 52.* speaking of the great Honour God had done her: *And my Spirit hath rejoiced in God my Saviour, for He hath regarded the low Estate of His Hand-maiden; He has put down the mighty from their Seats, and exalted them of low Degree.* Secondly, He was humble in His Life: He kept

no

Father's LOVE, &c. 69

no Court but in Deserts and Mountains, and in Solitary Places; neither was he serv'd in State, His Attendants being of the Machanick Size. By the Miracles He wrought we may understand the Food He eat, viz. Barley-Bread and Fish; and it is not to be thought there was any Curiosity in dressing them. And we have Reason to believe His Apparel was as moderate as His Table. Thirdly, He was humble in His Sufferings and Death: He took all Affronts patiently, and in our Nature triumphed over Revenge: He was despised, spit upon, buffeted, whipt, and finally crucified between Thieves as the greatest Malefactor; yet

yet he never reviled them, but answered all in Silence and Submission; pitying, loving and dying for those by whom he was ignominiously put to Death. O Mirrour of Humility ! Let your Eyes be continually upon it, that you may see your selves by it. Indeed his whole Life was one continued great Act of Self-Denial. And because he needed it not for himself, he must needs do it for us ; thereby leaving us an Example that we should follow his Steps, 1 *Pet.* 2. 21. And as he was, we should be in this World, according to the beloved Disciple, 1 *John* 2. 6. So what he did for us was not to excuse, but to excite our Humility.

Humility. For as he is like God, we must be like him, and that the froward, the contentious, the revengeful, the Striker, the Dueller; &c. cannot be said to be of that Number, is very evident: And the more to illustrate this Virtue, I would have you consider the Folly and Danger of *Pride*, it's opposite: For this it was that threw the Angels out of Heaven, Man out of Paradise, destroyed Cities and Nations, was one of the Sins of *Sodom*. *Ezek.* 16. 49. the Destruction of *Assyria* and *Israel*, *Isa.* 3. 16. and the Reason given by God for His great Vengeance upon *Moab* and *Ammon*, *Zeph.* 2. 9. 10. Besides, *Pride* is the vainest Passion

Passion that can rule in Man, because he has nothing of his own to be proud of, and to be proud of another's shews want of Wit and Honesty too. He did not only not make himself, but is born the nakedest and most helpless of almost all Creatures. Nor can he add to his Days or Stature, or so much as make one Hair of his Head, white or black. He is so absolutely in the Power of another, that as I have often said, he is at best but a Tenant at Will of the Great Lord of all, holding Life, Health, Substance, and every Thing at His Sovereign Disposal, and the more Man enjoys, the less Reason he has to be Proud, because he is the
more

Father's L O V E, &c. 73
more indebted and engaged
to Thankfulness and Humi-
lity.

Wherefore avoid Pride as
you would avoid the Devil;
remembring you must die,
and consequently those Things
must die with you, that could
be any Temptation to Pride;
and that there is a Judgment
follows, at which you must
give an Account both for what
you have enjoyed and done.

§. 2. From Humility springs
Meekness. Of all the rare
Qualities of Wisdom, Learn-
ing, Valour, &c. with which
Moses was endued, he was
denominated by his Meek-
ness; This gave the rest a
Lustre they must otherwise
E have

have wanted. The Difference is not great between these excellent Graces ; yet the Scripture observes some. God will teach the Humble his Way, and guide the Meek in Judgment. It seems to be Humility perfectly digested, and from a Virtue become a Nature. A meek Man is one that is not easily provoked, yet easily grieved; not peevish or testy, but soft, gentle and inoffensive. O blessed will you be, my dear Children, if this Grace adorn you ! There are divers great and precious Promises to the Meek, in Scripture. That God will clothe the Meek with Salvation ; and blessed are they, for they shall inherit the

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Father's LOVE, &c. 75

the Earth, *Psal.* 37. 11. *Mat.* 5. 5. Christ presses it in his own Example, *Learn of me for I am Meek*, &c. *Mat.* 11. 29. And requires his to become as little Children in Order to Salvation, *Mat.* 18, 3. And a meek and quiet Spirit is of great Price with the Lord, *1 Pet.* 3. 4. It is a Fruit of the Spirit, *Gal.* 5. 22, 23. exhorted to. *Eph.* 4. 2. *Col.* 3. 12. *Tit.* 3. 2. and many Places more to the same Effect.

§. 3. *Patience* is an Effect of a meek Spirit, and flows from it: It is a bearing and suffering Disposition; not cholerick or soon mov'd to Wrath, or Vindictive, but ready to bear and endure too, rather

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than be swift and hasty in
Judgment or Action. *Job* is
as much famed for this, as
was *Moses* for the other Vir-
tue: Without it there is no
running the *Christian Race*,
or obtaining the Heavenly
Crown; without it there can
be no Experience of the Work
of God, *Rom. 5. 3, 4, 5.* For
Patience worketh, saith the A-
postle, *Experience*; nor Hope
of an Eternal Recompense,
for *Experience worketh that*
Hope. Therefore says *James*,
Let Patience have its Perfect
Work. Jam. 1. 4. It is made
the Saints Excellency; here
is the Patience of the Saints,
Rev. 13. 10. It is joyned with
the Kingdom of Christ, *Rev.*
1. 9. read *Luke 21. 19.* In Pa-
tience

tience possess your Souls. Rom. 12. 12. ch. 15. 4. 2 Cor. 6, 4. 1 Thes. 5. 14. *Be patient towards all Men,* Tit. 2. 2. Heb. 6. 12. ch. 10. 36. which shews the Excellency and Necessity of Patience, as that does the true Dignity of a Man. It is wise and will give you great Advantage over those you converse with on all Accounts. For Passion blinds Men's Eyes, and betrays Men's Weakness; Patience sees the Advantage and improves it. Patience enquires, deliberates and brings to a mature Judgment; through your Civil as well as Christian Course, you cannot act wisely and safely without it; therefore I recommend this Blessed Virtue to you.

§. 4. *Shew Mercy*, whenever it is in your Power, that is, forgive, pity and help, for so it signifies. *Mercy* is one of the Attributes of God, *Gen. 19. 19. Exod. 20. 6. Psal. 86. 15. Jer. 3. 12.* It is exalted in Scripture above all his Works, and is a noble Part of his Image in Man. God hath recommended it, *Hos. 12. 6. Keep Mercy and Judgment and wait on the Lord.* God hath shewn it to Man, and made it his Duty, *Mic. 6. 8. He hath shewed thee, O Man, what is good, and what doth the Lord require of thee, but to do justly, and to love Mercy, and walk humbly; or to humble thy self to walk, with thy God, a short but ample Expression of God's Love, and Man's Duty; happy*

happy are you if you mind it. In which you see Mercy is one of the noblest Virtues. Christ has a Blessing for them that have it, *blessed are the Merciful, (Mat. 5.) for they shall find Mercy*; a strong Motive indeed. In Luke 6. 35, 36. he commands it. *Be you merciful as your Father is merciful*. He bid the Jews, that were so over-righteous, but so very unmerciful, learn what this meaneth: *I will have Mercy and not Sacrifice, Mat. 9. 13.* He hit them in the Eye. And in this Parable of the Lord and his Servants, he shews what will be the End of the unmerciful Steward, *Mat. 18. 34, 35.* that having been forgiven much by his Master, would not forgive a little to

his Fellow-Servant. Mercy is a great Part of God's Law, *Exod.* 28. 4. 5. It is a material Part of God's true Fast, *Isa.* 58. 6, 7. It is a main Part of God's Covenant, *Jer.* 31. 34. *Heb.* 8. 12. And the Reason and Rule of the last Judgment, *Mat.* 25. 31. to the End: Pray read it. It is a Part of the undefiled Religion, *Jam.* 1. 27, c. 3. 17. Read *Prov.* 14. 21, 22. But the merciful Man's Mercy reaches farther; even to his Beast; then surely to Man, his Fellow-Creature, he shall not want it. Wherefore I charge you oppress no Body, Man nor Beast. Take no Advantage upon the Unhappy, pity the Afflicted, make their Case your own, and that

Father's LOVE, &c. 81.

that of their Wives and poor innocent Children the Condition of yours, and you cannot want Simpathy, Bowels, Forgiveness, nor a Disposition to help and succour them, to your Ability. Remember it is the Way for you to be forgiven, and help'd in Time of Tryal. Read the Lord's Prayer, *Luke 11*. Remember the Nature and Goodness of *Joseph* to his Brethren; follow the Example of the good *Samaritan*, and let *Edom's* Unkindness to *Jacob's* Stock, *Obad. 10.* — 16. And the Heathens to *Israel*. *Zach. 1. 21. c. 2. 8, 9.* be a Warning to you. Read also *Prov. 25. 21, 22. Rom. 12. 19, 20*

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100 §. 5. *Charity* is a near Neighbour to Mercy: It is generally taken to consist in this, not to be Censorious, and to relieve the Poor. For the first, Remember you must be judged, *Matth. 7. 1.* And for the last, Remember you are but Stewards. *Judge not therefore, lest you be judged.* Be clear your selves before you sling the Stone. Get the Beam out of your own Eye; it is humbling Doctrine, but safe. Judge therefore, at your own Peril: See it be righteous Judgment, as you will answer it to the Great Judge. This part of Christianity also excludes. Whisperings, Backbiting, Tale-bearing, Evil-furmising, most pernicious Follies and Evils, of which beware

beware. Read 1 Cor. 13. For the other Part of Charity, relieving the Poor, it is a Debt you owe to God: You have all you have or may enjoy with the Rent charge upon it. The Saying is, that *he who gives to the Poor, lends to the Lord*: But it may be said, not improperly, that the Lord lends to us to give to the Poor: They are at least Partners by Providence with you, and have a Right you must not defraud them of. You have this Privilege indeed, When, What, and to Whom; and yet if you heed your Guide, and observe the Object, you will have a Rule for that too.

I recommend little Children,
Widows, *infirm and aged* Persons
chiefly

chiefly to you. Spare something out of your own Belly rather than let theirs go pinch'd. Avoid that great Sin of needless Expence on your Persons and on your Houses, while the Poor are hungry and naked. My Bowels have often been moved, to see very Aged and Infirm People, but especially poor helpless Children, lie all Night in bitter Weather, at the Thresholds of Doors, in the open Streets, for Want of better Lodging. I have made this Reflection, if you were so expos'd, how hard would it be to endure? The Difference between our Condition and theirs, has drawn from me Humble Thanks to God, and great Compassion, and some Supply

Father's LOVE, &c. 85

ply to those poor Creatures:
Once more be good to the
Poor: What do I say? be just
to them, and you will be good
to your selves: think it your
Duty, and do it Religiously.
Let the moving Passage,
Matth. 25. 35. to the End
live in your Minds: *I was*
an Hungry, and Thirsty, and
Naked, Sick and in Prison,
and you administred unto
Me, and the Blessing that
follow'd: Also what he said
to another Sort, I was an Hun-
gry, and Thirsty, and Naked,
and Sick, and in Prison, and
you administred not unto me;
for a dreadful Sentence follows
to the Hard-Hearted World.
Wo be to them that take the
Poor's Pledge, *Ezek. 18. 12,*
13. or eat up the Poor's Right.
O

O devour not their Part !
Lefs lay it out in Vanity, or
lay it up in Bags, for it will
curse the rest. Hear what
the Psalmist fays, Psalm 41.
*Blessed is he that considereth
the Poor, the Lord will deli-
ver him in Time of Trouble.
The Lord will preserve and
keep him alive, and he shall
be blessed upon the Earth : And
thou wilt not deliver him into
the Will of his Enemies. The
Lord will strengthen him upon
the Bed of Languishing : Thou
wilt make all his Bed in his
Sickness, This is the Reward
of being faithful Stewards
and Treasurers for the Poor
of the Earth. Have a Care
of Excuses, they are, I know
ready at Hand : But read
Prov. 3. 27, 28. With-hold*

Father's LOVE, &c. 87

not Good from them, to whom it is due, when it is in the Power of thine Hand to do it. Say not unto thy Neighbour, Go, and come again, and to Morrow I will give, when thou hast it by thee. Also bear in Mind Christ's Doctrine, Matth. 5. 42. Give to him that asketh thee, and from him that would borrow of thee, turn not thou away. But above all, remember the Poor Woman, that gave her Mite; which Christ preferred above all; because she gave all, but it was to God's Treasury, Mark 12. 42, 43, 44.

§. 6. *Liberality*, or *Bounty*, is a noble Quality in Man, entertained of few, yet praised of all, but the Covetous dislike

like it, because it reproaches their Sordidness. In this she differs from Charity, that she has sometimes other Objects and exceeds in Proportion. For she will cast her Eye on those, that do not absolutely want, as well as those that do; and always outdoes Necessities and Services. She finds out Virtue in a low Degree, and exalts it. She eases their Burden that labour hard to live: Many kind and generous Spells such find at her Hand, that don't quite want, whom she thinks worthy. The Decay'd are sure to hear of her: She takes one Child, and puts out another, to lighten the Loads of overcharg'd Parents, more to the Fatherless.

She

Father's LOVE, &c. 89

She shews the Value of Services in her Rewards, and is never Debtor to Kindnesses; but will be Creditor on all Accounts. Where another gives Sixpence, the Liberal Man gives his Shilling; and returns double the Tokens he receives. But Liberality keeps Temper too; she is not extravagant any more than she is sordid; for she hates Niggards Feasts. as much as Niggards Fasts; and as she is free, and not starcht, so she is plentiful, but not superfluous and extravagant. You will hear of her in all Histories, especially in Scripture, the wisest as well as best of Books: Her Excellency and her Reward are there

there. She is commanded and commended, *Deut.* 15. 3, 4, 7, 8. and *Psal.* 37. 21, 26. *The Righteous sheweth Mercy and giveth, and the good Man is merciful and ever lendeth. He shews Favour and lendeth, and disperseth Abroad. Psal.* 112. 5. 9. *There is that scattereth, and yet encreaseth; and there is that withholdeth more than is meet, but it tendeth to Poverty; the Liberal Soul shall be fat, Prov.* 11. 24. 25. *The bountiful Eye shall be blessed, Prov.* 22. 9. The Churl and Liberal Man are describ'd and a Promise to the latter, that his Liberality shall uphold him, *Isa.* 32. 78. Christ makes it a Part of his Religion and the Way to be the

Children

Father's LOVE, &c. 91

Children of the Highest,
(Read *Luke* 6. 34, 35.) to
lend and not receive again,
and this to Enemies as well
as Friends; yea to the Un-
thankful and to the Evil;
no Exception made, no Ex-
cuse admitted. The Apostle
Paul 2 Cor. 9. 5—10. enjoyns
it, threatens the strait-handed,
and promises the Open-Heart-
ed a liberal Reward.

Wheresoever therefore, my
dear Children, Liberality is
required of you, God enabling
of you, sow not Sparingly nor
Grudgingly, but with a cheer-
ful Mind, and you shall not
go without your Reward;
tho' that ought not to be your
Motive. But avoid Ostenta-
tion, for that is using Virtue to
Vanity,

Vanity, which will run you to Profuseness, and that to Want; which begets Greediness, and that Avarice, the contrary Extream. As Men may go *Westward* till they come *East*, and travel till they, and those they left behind them, stand Antipodes, up and down.

§. 7. *Justice* or *Righteousness*, is another Attribute of God, *Deut.* 32. 4. *Psal.* 9. 7. 8. *Pf.* 5. 8. *Dan.* 9. 7. Of large Extent in the Life and Duty of Man. Be just therefore in all Things, to all; To God as your Creator; render to him that which is his, your Hearts, for that Acknowledgment he has reserved to himself, by which

which only, you are entituled to the Comforts of this and a better Life. And if he has your Hearts, you have him for your Treasure, and with him all Things requisite to your Felicity. Render also to *Cæsar* that which is his, Lawful Subjection; not for Fear only, but Conscience Sake. To Parents, a filial Love and Obedience. To one another, Natural Affection. To all People, in doing as you would be done by. Hurt no Man's Name, or Person. Covet no Man's Property in any Sort. Consider well of *David's* Tenderneſs to *Saul*, when he ſought his Life, to excite your Duty; and *Ahab's* unjuſt Covetouſneſs

ness and Murder of *Naboth*, to provoke your Abhorrence of Injustice. *David*, tho' anointed King, took no Advantages, he belieyed, and therefore did not make Haste, but left it to God, to conclude *Saul's* Reign, for he would not hasten it. A right Method and a good End, my dear Children, God has shewn it you, and requires it of you.

Remember the Tenth Commandment, 'twas God gave it and that will judge you by it. It comprehends Retitution as well as Acquisition, and especially the poor Man's Wages, *Lev. 19. 13. Deut. 24. 14, 15. Jer. 22. 12. Amos 5. 11. Mal. 3. 5. Samuel is a great*

great and good Example of
 Righteousness, 1 *Sam.* 12. 3.
 He challenged the whole
 House of *Israel*, whom he
 had oppressed or defrauded?
 The like did the Apostle to
 the *Corinthians*, 2 *Cor.* 7. 2.
 He exhorted the Christians to
 be careful that they did not
 defraud, 1 *Thes.* 4. 6. for this
 Reason, that God was the
 Avenger of the Injured. But
 as bad as it was, there must
 be no going to Law amongst
 Christians, 1 *Cor.* 6. 7. To
 your utmost Power, therefore
 owe no one any Thing but
 Love, and that in Prudence
 as well as Righteousness;
 For Justice gives you Repu-
 tation, and adds a Blessing to
 your Substance; It is the best
 Security

Security, you can have for it.

I will close this Head, with a few Scriptures to each Branch. To your Superiors: *Submit to every Ordinance of Man, for the Lord's Sake! Pet. 2. 13. Obey those that have Rule over you. Heb. 13. 17. Speak not Evil of Dignities. Jude v. 8. 2 Pet. 2. 10. My Son, fear thou the Lord and the King, and meddle not with them, that are given to change. Prov. 24. 21. To your Parents; Honour your Father and your Mother, that the Days may be long in the Land, which the Lord your God shall give you, Exod. 20. 12. Children obey your Parents, it is the First Command with Promise. Eph.*
6.

6. 1, 2. Great Judgments follow those, that disobey this Law, and defraud their Parents of their Due. Whoso robbeth his Father or his Mother, and saith, it is no Transgression, the same is the Companion of a Destroyer, Prov. 28. 24, Or, such would destroy their Parents if they could. It is charged by the Prophet Ezekiel upon Jerusalem, as a Mark of her wicked State: *In thee have thy Princes set lightly by Father and Mother, oppressed Strangers, and vexed Fatherless and Widows. Ezek. 22. 6, 7. To thy Neighbour, hear what God's Servants taught. To do Justice and Judgment, is more acceptable to the Lord than Sacrifice. Prov. 21. 3. Divers Weights and*
F Measures

Measures are alike Abomination unto the Lord. Levit. 19. 36. Deut. 25. 13. to 16. inclusive. Prov. 11. 1 ch. 20. 10, 23. Read Prov. 22. 16, 22, 23. C. 23. 10, 11. Peruse the 6th of Micha; also Zech. 8. 16, 17. And especially the 15th Psal. As a short but full Measure of Life, to give Acceptance with God.

I have said but little to you of distributing Justice, or being just in Power or Government; for I should desire you may never be concerned therein, unless it were upon your own Principles, and then the less the better, unless God require it from you. But if it ever be your Lot; know no Man after the

the

Father's Love, &c. 99

the Flesh; know neither Rich nor Poor. Great nor Small, Kindred nor Stranger, but the Cause according to your Understanding and Conscience, and that upon deliberate Enquiry and Information, Read *Exod.* 23. from 1, to 10. *Deut.* 1. 15, 17, c. 16. 19. 20. c. 24. 17. 2 *Sam.* 23. 3. *Jer.* 22. 3, 4. *Prov.* 24. 23. *Lam.* 3. 35, 36. *Hos.* 12. 6. *Amos* 8. 4, 5, 6, 7, 8. *Zeph.* 2. 3. c. 3. 1. 3. *Zech.* 7. 9, 10. *Jer.* 5, 4, 5, 6. c. 8. 6. 7. Which shew both God's Commands and Complaints, and Man's Duty in Authority: Which as I said before wave industriously at all Times, for Privacy is freed from the Clamour, Danger, Incumbrance

and Temptation, that attend
Stations in Government: Never
 meddle with it, but for
God's Sake.

§. 8. *Integrity*, is a great and
 commendable Virtue. A Man
 of *Integrity*, is a true Man, a
 bold Man, and a steady Man;
 he is to be trusted and relied
 upon. No Bribes can corrupt
 him, no Fear daunt him;
 his *Word is slow in coming* but
sure. He shines brightest in
 the Fire, and his Friend hears
 of him most, when he most
 needshim. His *Courage* grows
 with *Danger*, and conquers
Opposition by *Constancy*. As
 he cannot be flattered or
 frightened into that he dislikes,
 so he hates *Flattery*, and *Tem-*
porizing

Father's L O V E, &c. I O R
porizing in others. He runs
with Truth, and not with
the Times: With Right and
not with Might. His Rule
is straight; *soon seen, but sel-*
dom followed: It has done
great Things. It was *Inte-*
grity prefer'd *Abel's* Offering,
translated *Enoch*, saved *Noah*,
raised *Abraham* to be God's
Friend, and Father of a great
Nation, rescued *Lot* out of
Sodom, blessed and encreased
Jacob, kept and exalted *Joseph*,
upheld and restored *Job*, ho-
nour'd *Samuel* before *Israel*,
crowned *David* over all Dif-
ficulties, and gave *Solomon*
Peace and Glory, while he
kept it; It was this preserv'd
Mordecai and his People, and
signally defended *Daniel* a-
mong

mong the *Lions*, and the Children in the Flames, that it drew from the greatest King upon Earth, and an *Heathen roo*, a most *Pathetical Confession*, to the Power and Wisdom of the God that saved them, and which they served. Thus is the Scripture fulfilled, *The Integrity of the Upright shall guide them*, Prov. 11. 3. O my dear Children! fear, love, and obey this *great holy, and unchangeable God*, and you shall be happily guided, and preserved through your Pilgrimage to *Eternal Glory*.

§. 9. *Gratitude or Thankfulness*; is another Virtue of great Lustre, and so esteemed with God and all Good Men: It is
an

an owning of Benefits receiv'd, to their Honour and Service that confer them. It is indeed a noble Sort of Justice, and might in a Sense be refer'd as a Branch to that Head; with this Difference, tho' that since Benefits exceed Justice, the Tye is greater to be grateful than to be just; and consequently there is something baser, and more reproachful in *Ingratitude* than *Injustice*. So that tho' you are not obliged by legal Bonds or Judgments, to Restitution with due Interest, your Virtue, Honour and Humanity, are naturally Pledges for your Thankfulness: And by how much the less you are under external Tyes, esteem your

F 4 inward

inward Tyes so much the stronger. Those that can break them, would know no Bounds: For make it a Rule to you, the Ungrateful would be Unjust too, but for Fear of the Law. Always own therefore the Benefits you receive, and then to chuse, when they may most honour or serve those that conferred them. Some have lived to need the Favours they have done, and should they be put to ask, where they ought to be invited? No Matter if they have nothing to shew for it, they shew enough when they shew themselves to those they have obliged. And such see enough to induce their Gratitude,

tude, when they see their Benefactors in Adversity, the less Law, the more Grace and the stronger Tye. It is an *Evangelical Virtue*, and works as Faith does, only by *Love*: In this it exactly resembles a Christian State, we are not under the Law, but under Grace, and it's by Grace, and not by Merit that we are saved. But are our Obligations the less to God, that he heaps his Favours so undeservedly upon us? Surely no. It is the like here; that which we receive is not owed or compelled, but freely given; so no Tye, but Choice; a *Voluntary Goodness* without *Bargain* or *Condition*; but has this therefore no Security?

F 5

Yes

Yes certainly, the greatest ;
a Judgment Writ, and acknowledged in the Mind :
He is his to the *Altar* with
a *good Conscience* : But how
long ? as long as he lives. The
Characters of Gratitude, like
those of Friendship, are only
defaced by Death, else indeli-
ble. *A Friend loveth at all
Times*, says Solomon *PROV. 17.*
17. c. 27. 10. And *thine own
Friend, and thy Father's Friend
forsake not.* It is Injustice,
which makes *Gratitude* a *Pre-
cept*. There are three Sorts
of Men that can hardly be
grateful, the Fearful Man, for
in Danger he loses his Heart,
with which he should help
his Friend ; the Proud Man,
for he takes that *Virtue* for a
Reproach

Reproach; He that unwillingly remembers he owes any Thing to God, will not readily remember he is beholden to Man. *History* layes it to the Charge of some, of this Sort of great Men, that uneasie to see the Authors of their Greatness, have not been quiet, till they have accomplished the Ruin of those that raised them. Lastly, the Covetous Man, is as ill at it, as the other two; His Gold has spoiled his Memory, and won't let him dare be grateful, tho' perhaps he owes the best Part, at least the Beginning of it, to another's Favour. As there is nothing more unworthy in a Man, so nothing in Man, so frequently.

ly reproached in Scripture. How often does God put the *Jews* in Mind of their Forgetfulness and Unthankfulness; for the Mercies and Favours they received from him, Read *Deut.* 32. 15. *Jesurun* waxed fat, and kick'd against God, grew unmindful, forgot and forsook his Rock that had done mighty Things for him. Thus *Moses*, *Deut.* 31. 16, 17. Also *Judg.* 10. 11, 12, 13. and *1 Sam.* 8. 8. *David* likewise in his 78. 105, 106. *Psalms*, gives an History of God's Love to *Israel*, and their Ingratitude. So *Isa.* 17. 1 to 11. Likewise *Jer.* 2. 31. 32. C. 5. 7. to 20. C. 15. 6. C. 16. 10, 11, 12, 20, 21. C. 18. 15. *Hos.* 8. 9. It is a Mark of
of

Father's LOVE, &c. 109

of Apostacy from Christianity, by the Apostle. 2 Tim. 3.

2

§. 10. *Diligence* is another Virtue useful and laudable among Men: It is a discreet and understanding Application of one's self to Business; and avoids the Extreams of Idleness and Drudgery. It gives great Advantages to Men: It loses no Time, it conquers Difficulties, recovers Disappointments; gives Dispatch, supplies want of Parts; and is that to them, which a Pond is to a Spring; tho' it has no Water of it self, it will keep what it gets, and is never dry. Tho' that has the Heels, this has the
Wind;

Wind; and often Wins the Prize. Nor does it only concern Handicrafts and bodily Affairs, the Mind is also engaged, and grows foul, rusty and distemper'd, without it. It belongs to you, throughout your whole Man; be no more santering in your Minds than in your Bodies. And if you would have the full Benefit of this Virtue, don't baulk it by a confused Mind: Shun Diversions; think only of the present Business, till that be done. Be busie to Purpose; for a busie Man, and a Man of Business, are two different Things. Lay your Matters right, and Diligence succeeds them, else Pains is lost. How laborious are some to no Purpose?

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pose? Consider your End well, suit your Means to it, and then diligently employ them, and you arrive where you would be, with God's Blessing. Solomon praises Diligence very highly, First, it is the Way to Wealth : *The diligent Hand makes Rich*, Prov. 10. 4. *The Soul of the Diligent shall be made fat*, c. 13. 4. There is a Promise to it, and one of another Sort to the Sluggard, c. 23. 21. Secondly, It prefers Men, ver. 29. *Seest thou a Man diligent in his Business, he shall stand before Kings*. Thirdly, It preserves an Estate : *Be thou diligent to know the State of thy Flocks, and look well to thy Herd ; for Riches are not for ever*, ch. 27. 23, 24. There

There is no living upon the Principal, you must be diligent to preserve what you have, whether it be Acquisition or Inheritance; else it will consume. In short, the wise Man advises, *Whatsoever thy Hand finds to do, do it with thy Might.* Eccl. 9. 10. As it mends a Temporal State, no Spiritual One can be got or kept without it. *Moses* earnestly presses it upon the *Israelites*, Deut. 4. 9. and 6. 7. The Apostle *Paul* commends it in the *Corinthians*, and *Titus* to them for that Reason, 2 Cor. 8. 7. 22. So he does *Timothy* to the *Phillippians* on the same Account, and urges them to Work out their Salvation, *Phil.* 2. 12, 20, 21. *Peter* also ex-

Father's LOVE, &c. 113

exhorts the Churches to that Purpose: *Wherefore the rather Brethren; says he, give Diligence to make your Calling and Election sure: for if you do these Things you shall never fail,* 2 Pet. 1. 10. and in ch. 3. 13, 14. Wherefore beloved, seeing that you look for such Things; (the End of the World and last Judgment) be diligent that you may be found of him in Peace, without Spot and Blameless. Thus Diligence is an approved Virtue: But remember, that is a reasonable Pursuit or Execution of honest Purposes, and not an overcharging or oppressive Persecution, to Mind or Body, of most lawful Enterprises. Abuse it not therefore

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fore to Ambition or Avarice. Let Necessity, Charity, and Conveniency govern it, and it will be well employed, and you may expect prosperous Returns.

§. II. *Frugality* is a Virtue too, and not of little Use in Life, the better Way to be Rich, for it has less Toil and Temptation. It is Proverbial, *A Penny saved is a Penny got*; it has a significant Moral; for this Way of getting is more in your own Power, and less Subject to Hazard, as well as Snares, free of Envy, void of Suits, and is before Hand with Calamities. For many get, that cannot keep, and for want of
Frugality

Father's LOVE, &c. 115

Frugality, spend what they get, and so come to want what they have spent. But have a Care of the Extream: Want not with Abundance, for that is Avarice, even to Sordidness; it is fit you consider Children, Age and Casualties, but never pretend those Things to palliate and gratifie Covetousness. As I would have you Liberal but not Prodigal; and diligent but not drudging; so I would have you Frugal but not Sordid. If you can, lay up one half of your Income for those Uses, in which let Charity have at least the second Consideration; but not *Judah's* for that was in the wrong Place.

§. 12. *Tem-*

116 FRUITS of a

§. 12. *Temperance* I must earnestly recommend to you, throughout the whole Course of your Life: It is numbered amongst *the Fruits of the Spirit*, Gal. 5. 22, 23. and is a great and requisite Virtue. Properly and strictly speaking, it refers to Diet; but in general may be considered as having Relation to all the Affections and Practices of Men. I will therefore begin with it in Regard to Food, the Sense in which it is customarily taken. Eat to Live, and not Live to Eat, for that is below a Beast. Avoid Curiosities and Provocations; let your chiefest Sauce be a good Stomach, which Temperance will help to get you. You cannot be too

Father's LOVE, &c. 117

too plain in your Diet, so you are clean; nor too Sparing, so you have enough for Nature. For that which keeps the Body low, makes the Spirit clear, as Silence makes it strong. It conduces to good Digestion, that to good Rest, and that to a good Constitution. Much less Feast any, except the Poor; As Christ taught, *Luke 14. 12, 13.* For Entertainments are rarely without Sin; but receive Strangers readily. As in Diet, so in Apparel, observe I charge you an exemplary Plainness. Chuse your Clothes for their Usefulness, not the Fashion; and for Covering, not Finery, or to please a vain Mind in your selves or others:
They

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They are fallen Souls that think Clothes can give Beauty to Man. *The Life is more than Raiment*, Matth. 6. 25. Man cannot mend God's Work, for he can neither give Life nor Parts. They shew little Esteem for the Wisdom and Power of their Creator, that under-rate his Workmanship (I was going to say his Image) to a Taylor's Invention : Gross Folly and Profanity ! But to you, my Dear Children, call to Mind, who they were of Old, that *Jesus* said, took so much Care about what they should Eat, Drink, and put on. Were they not *Gentiles, Heathens*, a People without God in the World ? Read *Matth. 6.* and when you have

have done that, peruse those excellent Passages of the Apostles *Paul* and *Peter*, 1 *Tim.* 2. 9, 10, and 1 *Pet.* 3. 3. 5. where, if you find the Exhortation to Women only, conclude it was Effeminate, and a Shame then for Men, to use such Arts and Cost upon their Persons. Follow you the Example of those Primitive Christians, and not Voluptuous Gentiles, that perverted the very Order of Things: For they set Lust above Nature, and the Means above the End, and preferred Vanity to Conveniency: A wanton Excess, that has no Sense of God's Mercies, and therefore cannot make a right Use of them, and less yield the Returns

Returns they deserve. In short, these Intemperances are great Enemies to Health and to *Posterity*, for they disease the Body, rob Children, and disappoint Charity, and are of evil Example; very catching, as well as pernicious Evils, nor do they end there: 'They are succeeded by other Vices, which made the Apostle put them together in his Epistle to the *Galatians*, Ch. 5. 20. 21. The evil Fruits of this Part of Intemperance, are so many and great, that upon a serious Reflection, I believe there is not a Country, Town, or Family almost, that does not labour under the Mischief of it. I recommend to your *Perusal* the first Part of *No Cross, No*

No Crown, and of the *Address* to Protestants, in which I am more particular in my Censure of it : As are the Authorities I bring in Favour of Moderation. But the Virtue of Temperance does not only regard Eating, Drinking and Apparel : But Furniture, Attendance, Expence, Gain, Parsimony of the Mind, Love, Anger, Pleasure, Joy, Sorrow, Resentment, are all concern'd in it : Therefore bound your Desires, learn your Wills Subjection, take Christ for your Example, as well as Guide. It was he that led and taught a Life of Faith in *Providence*, and told his Disciples the Danger of the Cares and Pleasures of this World ; they choaked the Seed

of the Kingdom, stifled and extinguished Virtue in the Soul, and rendred Man barren of good Fruit. His Sermon upon the Mount is one continued Divine Authority in Favour of an Universal Temperance. The *Apostle* well aware of the Necessity of this Virtue, gave the *Corinthians* a seasonable Caution. *Knowe ye not*, says he, *that they which run in a Race, run all, but one receiveth the Prize? So run that ye may obtain, And every Man that striveth for Mastery, (or seeketh Victory) is temperate in all Things: (he acts discreetly and with a right Judgment) Now they do it to obtain a corruptible Crown, but we an Incorruptible. I therefore so run not as uncertainly*
so;

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so fight I, not as one that beateth the Air; but I keep under my Body, and bring it into Subjection; lest that by any Means, when I have preached to others, I my self should become a Cast-away, 1 Cor. 9. 25, 27. In another Chapter he presses Temperance almost to Indifferency: But this I say, Brethren, the Time is short: It remaineth then, that both they that have Wives, be as tho' they had none; and those that weep, as tho' they wept not; and they that rejoyce, as tho' they rejoyced not; and they that use this World as not abusing it. And all this is not without Reason: He gives a very good one for it. For with he, the Fashion of the World passeth away: But I would have you without Carefulness

of the Kingdom, stifled and extinguished Virtue in the Soul, and rendered Man barren of good Fruit. His Sermon upon the Mount is one continued Divine Authority in Favour of an Universal Temperance. The *Apostle* well aware of the Necessity of this Virtue, gave the *Corinthians* a seasonable Caution. *Know ye not*, says he, *that they which run in a Race, run all, but one receiveth the Prize? So run that ye may obtain, And every Man that striveth for Mastery, (or seeketh Victory) is temperate in all Things: (he acts discreetly and with a right Judgment) Now they do it to obtain a corruptible Crown, but we an Incorruptible. I therefore so run not as uncertainly*
so;

Father's LOVE, &c. 123

so fight I, not as one that beateth the Air; but I keep under my Body, and bring it into Subjection; lest that by any Means, when I have preached to others, I my self should become a Cast-away, 1 Cor. 9. 25, 27. In another Chapter he presses Temperance almost to Indifferency: But this I say, Brethren, the Time is short: It remaineth then, that both they that have Wives, be as tho' they had none; and those that weep, as tho' they wept not; and they that rejoyce, as tho' they rejoyced not; and they that use this World as not abusing it. And all this is not without Reason: He gives a very good one for it. For saith he, the Fashion of the World passeth away: But I would have you without Carefulness

ness, 1 Cor. 7, 29—32. It was for this Cause he press'd it so hard upon *Titus*, to warn the Elders of that Time to be Sober, Grave, Temperate, *Tit. 2. 2.* not eager, violent, obstinate, tenacious, or inordinate in any Sort. He makes it an indispensable Duty in Pastors of Churches, that they be not *Self-willed*, soon *Angry*, given to *Wine*, or filthy *Lucre*, but *Lovers of Hospitality*, of good Men, Sober, Just, Holy, Temperate, *Tit. 1. 7, 8.* And why so? Because against these excellent Virtues there is no Law, *Gal. 5. 25.*

I will shut up this Head, (being toucht upon in divers Places of this Advice) with this one comprehensive Passage of the Apostle, *Philip. 4. 5.*

5. *Let your Moderation be known unto all Men, for the Lord is at Hand. As if he had said, Take Heed! Look to your Ways! Have a Care what ye do! For the Lord is near you, even at the Door; he sees you, he marks your Steps, tells your Wandrings and he will judge you. Let this excellent, this Home and close Sentence live in your Minds; Let it ever dwell upon your Spirits, my Beloved Children, and influence all your Actions, ay, your Affections and Thoughts. It is a Noble Measure, sufficient to regulate the Whole; they that have it, are easy, as well as safe. No Extream prevails; the World is kept at Arm's-End; and such have Power over their own Spirits, which*
gives

gives them the trueſt Enjoyment of themſelves and what they have : A Dominion greater than that of Empires. O may this Virtue be yours ! You have Grace from God for that End, and it is ſufficient : Employ it, and you cannot miſs of Temperance, nor therein of the trueſt Happineſs in all your Conduct.

§. 13. I have choſen to ſpeak in the Language of the Scripture ; which is that of the Holy Ghoſt, the Spirit of Truth and Wiſdom, that wanted no Art or Direction of Man to ſpeak by, and expreſs it ſelf fitly to Man's Underſtanding. But yet that Bleſſed Principle, the Eternal Word, I begun with to you
and

and which is that Light, Spirit, Grace and Truth, I have exhorted you to in all it's Holy Appearances or Manifestations in your selves, by which all Things were at first made, and Man enlightened to Salvation, is *Pythagoras's* Great Light and Salt of Ages, *Anaxagoras's* Divine Mind, *Socrates's* Good Spirit, *Timæus's* Unbegotten Principle and Author of all Light, *Hieron's* God in Man, *Plato's* Eternal, Ineffable, and Perfect Principle of Truth, *Zeno's* Maker and Father of all, and *Plotin's* Root of the Soul; Who as they thus stiled the Eternal Word; so for the Appearance of it in Man they wanted not very significant Words. A Domestick God, or
 God

God within, say *Hieron*, *Pythagoras*, *Epiſtetus*, and *Seneca*, Genius, Angel or Guide, say *Socrates* and *Timæus*; the Light and Spirit of God, says *Plato*; the Divine Principle in Man, says *Plotin*; the divine Power and Reason, the Infallible, Immortal Law in the Minds of Men, says *Philo*; and the Law and Living Rule of the Mind, the interiour Guide of the Soul, and Everlaſting Foundation of Virtue, says *Plutarch*. Of which you may read more in the fiſt Part of the *Chriſtian Quaker*, and in the *Contutation of Atheiſm*, by Dr. *Cudworth*. Theſe were ſome of thoſe virtuous *Gentiles* commended by the Apoſtle. *Rom.* 2. 13. 14. 15. That tho' they had not the Law given to them, as the *Jews* had, with thoſe instrumental Helps and Advantages, yet doing by Nature the Things contained in the Law, they became a Law unto themſelves. W. P.



